A U M

He whose desire for pleasure runs strong in the thirty-six channels, the waves will carry away that misguided man, namely, his desires which are set on passion.
—DHAMMAPADA.

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TIBETAN MYSTERIES

TWO recurrent items in recent press dispatches will not have escaped the notice of Theosophists. One of these relates to the search for the successor of the Dalai-Lama who died in 1933. The other concerns the return to Tibet of the exiled Panchen-Lama. This latter, in consequence of obscure events apparently having to do with some species of religious rivalry between the respective followers of the two Grand Lamas, fled from Tibet some ten years ago. Harbored for a time by English rule in upper India, he passed thence to "Little Tibet" and, after various stages and stays in Mongolia, went to Peiping (Pekin), China, where he has sojourned for the past few years. The death of the one Grand Lama and the return of the other to Tibet are undoubtedly connected incidents. Perhaps the extraordinary delay in locating the infant in whom the deceased Dalai Lama is believed to reincarnate may have something to do with the matter.

The whole subject is wrapped in the densest mystery, but its importance is to be estimated by the fact that Buddhism is not only the largest religion in point of numbers, but the faith is nearest in unity of essential doctrines and practices to the life and teachings of the great Original who lived more than 2,500 years ago. It is not difficult to trace, both in the writings of H. P. Blavatsky and those generally accepted among Theosophists as from her Masters Themselves, a profound recognition of the unique character and mission of Gautama the Buddha, and a sympathetic attitude toward Buddhism for the reason above indicated. But Theosophists should not forget that the Buddha's mission, like Christ's, was not to found a new religion, or any religion, but to introduce reforms into the prevailing one. Buddha was himself of Brahman birth, as Jesus was Jewish. Both from individual and racial heredity or Karma,

many Theosophists have been attracted to present-day Buddhism far more than toward any other religion except, perhaps, Christianity. In both cases the mystical side of these two faiths has been the inductive force—not the orthodox or popular aspects of either.

The subject of Races has never been properly appraised among theosophical students, any more than the doctrine of Avatars. The truth is, that all the seven theosophical Races have been and are represented in Humanity ever since the middle of the Third Race in this present Fourth Round. Equally true is it that the majority of men in this cycle belong to the Fourth Great Race, although the crest of the advancing evolution has reached the Fifth Sub-Race of the Fifth Great Race. Theosophists in large part ignore that these Races and Sub-Races are confined to no particular nations, tribes or peoples, colors or creeds.

The Theosophical teachings on Races have to do with the inner, not the outer, man. Thus, throughout the Orient, are many representatives of the Fifth Sub-Race, and among Western peoples very many Egos who belong in fact to the Fourth Race and to earlier Sub-Races of the Fifth. Even among aboriginal inhabitants are characters, past and present, who clearly are incarnations of Egos whose actual estate places them in higher family- and sub-races than those of their tribe or contemporaries.

All this might shed another light on the mission of H. P. B., and the Objects of the Parent theosophical society. Perhaps that mission had in mind to awaken and to impel the progressed, the most representative Egos in every land regardless of all external variations and limitations. Certainly, with all the defects later developed, the original impetus imparted by her, aided by Col. Olcott and Mr. Judge, did produce that world-wide result—something never before achieved in human history and tradition. As certainly, since there are no miracles, that mission also re-aroused the sleeping *Skandhas* of all those attracted to her and to her teachings. All those who have gone "astray" from the original impulsion and objects have had to meet the Karma thus precipitated. It is not to be repined over that many have succumbed to that aspect of Karma otherwise known as the "Law of Retardation", but rather to be understood. Secondarily, her mission was reformative of all faiths through the influence and activities of those very Egos who, as she knew, would not be able to resist the tendencies to revert to former channels. Many early Eastern "esotericists" thus reverted to their ancestral systems, taking some-

thing of theosophical light with them, and carrying in their train numerous others with whom they had Karmic ties. Brahmanism, Buddhism, Islam, and other Oriental religions have benefited by this, even if Theosophy has apparently suffered. The same in the West, where Catholic and Greek members of the Parent society, many fellows of Protestant leanings, Spiritualists, and Agnostics in general, have all received some of the seeds of the Movement.

Others, since then, have shown still further "mutations" from this mixture, and present a plumage far more variegated. As, by the examination of their several spectrums, it is possible to identify one planet from others and to distinguish their several component elements, so the diligent student of H. P. B., can distinguish the many spectral features of the Theosophical Movement at large. The method is the same as that employed by H. P. B. herself in *Isis Unveiled* and *The Secret Doctrine,* in her examination of "the several faiths of mankind", past, present—and to come.

Remembering that H.P.B.'s mission is the fifth cyclic centenary revival of the Movement since Tsong-Kha-Pa, who was himself, according to her, a "reincarnation of Buddha", and remembering the great currents and waves of human progression since the Fifteenth century — something of order in the midst of disorder, of future trends and efforts, may be discerned within and behind the present confusion in the Buddhist and the Theosophical worlds — not to extend the survey to minor and purely transitory phenomena.

One of the early volumes of the Royal Asiatic Society's reports contains the official recital by an English agent of the East India Company of two visits to Lhassa to interview the Dalai Lama. The Lama, was, on the first occasion, an aged priest. At the second visit, some years later, the Englishman was introduced to a mere babe who received him with every mark of intelligent understanding and the greatest dignity. This account is the first authentic Western story of the mysterious "reincarnations in Tibet" of "the Buddha" in the succession of Grand Lamas. Nearly a century later Abbé Huc retold the story, coupled with details of marvels witnessed by himself and his companion Catholic priest. For his pains the poor Abbé was defrocked and ended his days in poverty and obscurity.

Aside from the "mental deposits" from former incarnations which have led many Westerners either to Islam, Hinduism or Buddhism, what other clues has the Theosophist in studying the sub-

ject? Well, we might remember that every race and sub-race produces its fruitage of one degree and another up to Buddhahood. Some or many of these Adepts and disciples "on probation", as well as partial successes or failures, would naturally re-enter the old streams with which they had "affinities". Remember, too, that for ages it has been an occult procedure for the Disciple to assume the name or title of his Master or Guru. There have been scores of men named Zoroaster, Hermes, Krishna, and Buddha. The Theosophical Movement and the Lodge of Masters from which it derives is not the only movement of its kind, even if, as perhaps is the case, it is peculiarly addressed to the foremost of the present fifth sub-race of the Fifth Great Race. Other races and sub-races are not left unaided by the One Great Lodge which works always under Karma, or "according to circumstances" as we say.

Those who are really competent to speak on these great subjects observe now, as always, a wise reticence. They have not told all They know, but They have given us hints. For example, H.P.B. speaks in *The Secret Doctrine* (II, 423) of "Thirty-five Buddhas of Confession", eleven of whom belong to the Fourth and twenty-four to the Fifth Race from its beginnings. Is there no point of departure here from which to think? And again, in *Isis Unveiled,* volume I, 437-8, and volume II, page 598, she says more than enough to satisfy any reflective Theosophist that the belief in the "continuous reincarnation" of the "Buddha" in the Tibetan Grand Lamas is by no means all "superstition" on the part of the populace, all priest-craft on the part of rival monkish orders. When we understand H.P.B.'s and Mr. Judge's "reincarnation" and their writings, maybe we will understand more of a good many other Mysteries.

PRECURSORS OF H. P. B.

WALT WHITMAN — II

> Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal.—*Light on the Path.*

THE flower of Self-realization unfolds from its inmost center outwards. At every stage of this unfoldment the flower seems to have reached perfection, and not until we see it in its full-blown beauty do we realize the incompleteness of its earlier stages of growth.

Walt Whitman passed through four stages of Self-realization. In the first he realized the Self of Walt Whitman. In the second, his concept of the Self expanded to include the Souls of all men. In the third it embraced God, and in the fourth the entire Universe.

With this realization of the All-Self came a desire to promulgate the fundamental principles of his philosophy—principles which may be stated in terms of the Three Fundamental Propositions. In attempting to propound the first he cried:

> It is time to explain myself—let us stand up!
> What is known I strip away;
> I launch all men and women forward with me into THE UNKNOWN.

Plunging fearlessly into these vast, uncharted waters, he let his mind sink deep into the abstract concepts of Time and Space. Both appeared to him as limitless:

> See ever so far, there is limitless space outside of that;
> Count ever so much, there is limitless time around that.

Back, and still further back he went, trying to find a time when he did not exist. But no such time appeared:

> Afar off I see the huge first NOTHING;
> I know I was even there!

Life appeared to him as an endless procession, ever moving forward with measured and rhythmical tread. He could find no end to this eternal march, no port where the ship of his Soul would come to final rest.

> This day before dawn I ascended a hill, and looked at the crowded heaven;
> And I said to my Spirit: "When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be filled and satisfied then?"

And my Spirit said: "No, we but level that lift, to pass
and continue beyond!"

He observed the Law of Cycles in every department of Nature. He saw the ages returning at intervals, undestroyed, wandering, immortal. The ocean of Life might seem to be ebbing, but he knew that it would as surely return. He pictured the cycles of his own life as cheerful boatmen ferrying his cradle, and saw himself as an acme of things already accomplished, an encloser of things still to be. On every step of the ladder of evolution he perceived ages upon ages,

All below duly travelled, and still I mount and mount.
I know I have the best of time and space, and never was
measured and never will be measured.

Whitman devoted his poem *Manhattan's Streets I Sauntered* to a consideration of the Law of Karma. In this poem he traced the relation between cause and effect, and showed how every action is followed by its appropriate reaction. For "every action already performed or still to be performed will inure to the identities from which they sprang or shall spring."

Not a move can a man or woman make, but the same affects him
or her;
Not one word or deed but has results beyond death, as before
death.
No consummation exists without being from some long previous
consummation, and that from some other.

The unerring justice of this Law naturally removed the idea of vicarious atonement and the forgiveness of sins. If we are saved, we save ourselves,

If we are lost, no victor else has destroyed us;
It is by ourselves we go down into eternal night.

Although the word "Reincarnation" does not appear in Whitman's vocabulary, the idea is ever-present. He told his friends that his present appearance in the world was only a resurrection after a period of slumber; that the revolving cycles, in their wide sweep, had brought him back to earth again. He realized that trillions of years lay behind him, and that there were still trillions ahead. Many experiences had accrued to him as the result of this long evolutionary journey:

Births have brought us richness and variety,
And other births will bring us richness and variety.

Walt Whitman had no fear of death. For him death was merely a necessary episode in the great drama of life. He fully believed that he would come again upon the earth after five thousand years.

And as to you, Life, I reckon you are the leavings of many deaths;
No doubt I have died myself ten thousand times before.

Even the memory of a past life came to him occasionally, almost like a dream. He looked at a passing stranger, and felt that somewhere he must have lived a life of joy with him. He felt a responsibility to all those to whom he might have owed a debt from a previous life. As a matter of fact, the individual responsibility of the human soul was one of his favorite themes. He steadily reiterated the idea that man's evolution depends upon his own self-induced and self-devised efforts:

Each man to himself, and each woman to herself,
Such is the word of the past and present, and
the word of Immortality.
No one can acquire for another, not one;
No one can grow for another, not one!

Lest this idea of complete self-dependence should discourage the reader, he pointed to Those who have reached the goal through Their own efforts, and urged every man and woman to follow Their example:

Allons! after the GREAT COMPANIONS! and to belong to Them!
They too are on the road! They are the swift and majestic men!
Observers of cities, solitary toilers,
Journeyers over consecutive seasons, over the years,
Forth-steppers from the latent unrealized baby-days,
Calm, expanded, broad with the haughty breadth of the Universe!

These Great Companions are the Elder Brothers of the race. As we attempt to understand Their nature, to realize Their compassion and self-sacrifice for us—their younger brothers—we gradually arrive at a profounder conviction of Universal Brotherhood and all that the word implies.

The ideal of Universal Brotherhood is the foundation stone of Theosophy, its exemplification in practice the summit of this immortal philosophy. It forms the substance of the first, and most important, of the three Objects of the Theosophical Society. Its establishment is one of the aims and purposes of the United Lodge of Theosophists.

Walt Whitman considered the idea of Universal Brotherhood as the basis and finale of all metaphysics. He found it underlying all philosophies, ancient and modern:

I see reminiscent today those Greek and Germanic systems,
See the philosophies all,
Yet underneath Socrates clearly see,
And underneath Christ the divine I see

The dear love of man for his comrade,
The attraction of friend for friend,
Of city for city, of land for land.

It is significant that Walt Whitman, the apostle of Democracy and the prophet of the future, bowed his own head in reverence and humility to old and venerable Asia, and exhorted young America to do the same:

Bend your proud neck to the long-off Mother;
Bend your proud neck for once, young Liberdad!

He paid his homage to the "long-off Mother" in his immortal poem *Passage to India.* His was not a physical journey, for that he never made. It was a call to the soul to turn back to the seat of primal thought, a command to the mind to return to reason's early Paradise. He saw one hope of the future in the union of the East and the West, the lusty, vigorous West turning to its Elder Brother for spiritual help, the East, "the old, the Asiatic, *renewed as it must be,*" stretching out the hand of fellowship to its Younger Brother, the West.

The union of the East and West is one of the objects of the present Theosophical Movement. The Orient and the Occident are both sons of the "long-off Mother". Both have their faults as well as their virtues. If that friendship of which Whitman speaks is to be cemented, two faults common to both must be eliminated. Criticism of each other must be abandoned, as well as blind adoration and imitation. *Both* must turn for spiritual guidance to the "long-off Mother"—a figure which Whitman uses to symbolize

The myths and fables of eld—Asia's, Africa's fables,
The deep diving Bibles and legends;
Old occult Brahma, interminably far back, the tender
and junior Buddha . . .

The compassion and understanding of Walt Whitman encompassed the whole earth. He sought and found his brothers and equals in every land, and prophesied a day when Brotherhood would be more than a mere name, when the solidarity of races would be an actual fact:

I see new combinations—I see the solidarity of races;
I see Freedom, completely armed, and victorious, and
very haughty, with Law on one side, and Peace
on the other,
A stupendous Trio, all issuing forth against the idea
of Caste.

Walt Whitman looked to *America* to make this dream of Brotherhood come true. It was to America that he sang his songs. It

was America and her great spiritual possibilities that occupied his daily thoughts. So strong was his belief in her future that he longed to sire the coming race with the force of his own words:

> Come, I will make the continent indissoluble,
> I will make the most splendid race the sun ever yet shone upon;
> I will make divine, magnetic lands
> With the love of comrades,
> With the life-long love of comrades.

Walt Whitman, the last of the three *invisible* links in the Theosophical Movement which we have been studying, put his trust and his hope for the future into the hands of America. The three *visible* links that followed—H. P. Blavatsky, William Q. Judge and Robert Crosbie—did the same. All three loved America and were proud of their American citizenship. In her first Message to the American Theosophists, H. P. B. openly declared that a large part of her heart and much of her hope for Theosophy lay in that country where the Theosophical Society was founded, in that nation whose Karma had brought Theosophy *home* to them. In her last Message she says:

> In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility.

May all Theosophists, wherever and however situated, realize that trust and responsibility. There must be no relaxation of effort, the link must be kept unbroken at all costs. May we all—in Walt Whitman's words—continue to

> . . . labor together, transmitting the same charge and
> succession,
> We few, indifferent of lands, indifferent of times;
> We, enclosers of all continents, all castes—allowers of
> all theologies,
> Compassionaters, perceivers, rapport of men,
> Till we make our ineffaceable mark upon time and the diverse eras;
> Till we saturate time and eras, that the men and women of races,
> ages to come,
> May prove brethren and lovers, as we are.

ANTASKARANA

THE present day message of Theosophy contains a fairly complete and comprehensible exposition of the states of man between the death of the body and a new birth. Is it true that all men seek enlightenment on the invisible and hidden side of life, or is this merely an assumption on the part of those whose own lives have been so touched by the occult that it is hard for them to conceive that others are not similarly affected? In most cases there is a flare-up of interest in the beyond when a death occurs. This interest is rarely sustained, being overpowered by the impressions and desires which govern the every-day lives of the great majority. To want knowledge implies more than a passing arrest of interest at times of more than usual stress. It means a willingness to adopt an attitude towards life in conformity with the desire. Unless such an attitude and determination have been aroused, Theosophical teachings will appear no different and make no greater impression than the dogmas of religion or the vagaries of so-called mystic cults.

Knowledge becomes truly ours only when used. Krishna calls our attention to this fact in the Second Chapter of the *Bhagavad-Gita* when he distinguishes between the Sankhya or speculative philosophy and the Yoga System. All the teachings of Theosophy have a present and immediate use and application. The post mortem states, for example, may be regarded as instructions in practical occultism. They indicate the steps whereby the aspirant may gain control of his *Kamic* and personal nature. That which occurs *involuntarily* after the death of the body, may be accomplished voluntarily during bodily existence.

In the *Voice of the Silence,* one of the instructions reads: "Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the 'path' between the two —— Antaskarana." In a foot-note, *Antaskarana* is defined as "the lower *Manas,* the Path of communication or communion between the personality and the higher *Manas* or human soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa* — the 'shell'." To destroy the "path" between the personal and the SELF impersonal, would, therefore, mean the killing out of desire

and of the mere thirst for sentient existence. The effect of such action while in the body is to dissipate the material for the formation of a post mortem *Kamarupa.*

Another golden precept from the *Voice* reads: "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart." In a foot-note the lunar body is explained as, "The astral form produced by the *Kamic* principle, the *Kama-rupa,* or body of desire." The foot-note in connection with "mind-body" is: "*Manasa-rupa.* The first refers to the astral or *personal* Self; the second to the individuality, or the reincarnating *Ego,* whose consciousness on our plane, or the lower *Manas,* has to be paralyzed." This precept and its foot-notes show the necessity of overcoming those conditions and limitations which make possible the involuntary passage of the Ego in both *Kamaloka* and *Devachan.* After the disciple conquers the coarser desires making up his lunar body and causing the deposit of the *Kamarupa,* he has to overcome those subtler desires, which, though not necessarily bad, are still partial and (spiritually) selfish. These latter desires enter into the very warp and woof of the *Manasa-rupa* — the reincarnating Ego, causing the long *Devachanic* dream. Practical Theosophy teaches the necessity of disentangling the Ego from these *sattvic* desires, while here on earth. In the words of the quoted foot-note, the consciousness of the reincarnating Ego on our plane, or the lower *manas,* has to be paralyzed.

In the Second Chapter of the *Bhagavad-Gita,* Krishna also warns against those actions and ceremonies which will lead to a coveted sojourn in heaven for an immense period of time, followed by a fortunate incarnation on earth. In the *Notes on the Bhagavad-Gita,* Mr. Judge, among other comments on this point, writes:

> Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not

> know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

This "path" which the candidate must destroy before the real Path may be safely travelled is again referred to in the *Voice* thus: "The smallest wave of longing or regret for Maya's gifts illusive along Antaskarana — the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of Ahankara — a thought as fleeting as the lightning flash will make thee thy three prizes forfeit — the prizes thou hast won."

Although *Antaskarana* is the highway of sensations, the rude arousers of *Ahankara,* it has its legitimate and constructive side also. This is stated in the *Theosophical Glossary* as follows:

> . . . the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego,* and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man, can testify in Eternity to his having lived.

The descriptions of the after death states, and the long stay in *Devachan* show how the Ego stores up the nobler aspirations of the life just lived and finally builds them into the very fabric of its being. The aspirant's aim is to accomplish this more and more while still in an earthly body. The process does not consist in merely pursuing goodness and virtue in the ordinary sense; but in cleansing all thought and action of personal dross. Even in *Devachan,* the nobler parts of the life are permanently assimilated by the Ego only after they have been purged of all personal taint. In fact there is no awakening from the *Devachanic* state until this purifying process is completed. To deliberately aim at a long *Devachan* and to impress one's Self with that desire through the performance of special ceremonies, is to perpetuate the blissful illusion beyond its normal time and to impede the purifying process of the Egoic consciousness. The purpose of the true devotee is to bring his full Egoic consciousness to bear on this plane, by removing all impediments in its way. The process culminates in the merging of the two into the One by the sacrifice of the personal to SELF impersonal.

SCIENCE AND THE SECRET DOCTRINE

The "Lives" in the Mineral Kingdom

OF all the seven kingdoms of nature, the mineral is the most dense, yet none the less is Life imbued with and sustained by the One Omnipresent Spirit. "Stones, minerals, rocks and even chemical 'atoms' are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity" (*S.D.* I, 626). This is shown by simple facts of common experience. All minerals (*a*) have the power to reflect, or transmit, or otherwise are affected by light; (*b*) when heated intensely by friction, fire or electricity, they become very active electrically, chemically and physically; (*c*) they are affected by moisture, liquid or vaporous substances in one way or another; and (*d*) even physically they show the greatest tensile and compression strengths, forces of inertia, momentum and the like.

The Occultist will not admit these qualities or attributes as self-existent and without cause, knowing they belong to and were produced by beings and various classes of beings. Moreover, "Occultism says that in all cases when matter *appears* inert, it is the most active . . . its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion and the spacial distances between these particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snow flakes or drops of rain" (*S.D.* I, 507-8). At one time this was derided by science, but now is accepted and demonstrated as when it is pointed out that the relative distances between the so-called particles are like the relations between suns, stars and planets, and that matter, however eternal in essence as Theosophy teaches, is ever changing through a process of transmutation in form and organization. It is the action of life. Coincident with this transformation, whether perceptible or invisible, there is a continual transfusion of natures going on. It is now demonstrated that not only gases, but light, heat, sound, electricity, and even unknown forces, are evolved from and absorbed by metals, especially heated metals, thus exhibiting their permeability.

All these processes of *life* are due to the actions and influences of living beings, conscious intelligence and vital natures. This is often sensed, if not understood, by virtue of the fact that any suc-

cessful "results" in the use of materials depends upon the care and understanding of the nature of the material used. Particularly is this evidenced in those fields where electro-chemical or like forces are applied. In other words, no material can be rightly used without being *helped* according to its nature. This is a practical demonstration of the interdependence of all life. Whatever may be the motives for doing anything, nature cannot be cheated, and requires the help and co-operation of higher intelligences, that the life imprisoned within may pursue its upward journey of soul evolution. The mineral kingdom is as much soul and spirit in its degrees of evoluting energy as the highest beings are in theirs.

Materialism fails to recognize the true significance of the simplest observations and discoveries. "It has been known for many years that hot bodies possess the property of imparting a charge to conductors placed in their neighborhood."[1] "In fact, it has been known for over one hundred years that when a metal is brought into a state of incandescence the air in its neighborhood becomes a conductor of electricity."[2] Shall we see in this naught but the action of blind force, matter and motion, merely the mechanics of physical nature? Or shall we look to the soul of things and see the manifestation of evolving life under eternal and immutable law?

There is every evidence toward the coming of a truer understanding of nature. "M. Faraday showed vapour arises from mercury both in vacuo and in spaces filled with air, as shown by the 'silvering' of gold-leaf kept for two months confined over mercury; consequently, at common temperatures, even in the presence of air, mercury is always surrounded by an atmosphere of the same substance." Others have "noted the volitalization of mercury at ordinary temperature ... at 12°, mercury vapour rises above a metre, and even at 8°, it has no limited atmosphere."[3] Just as the qualities or attributes of any one substance have been found to exist in greater or less degree in others, so it is true in this case also. The significance must be deeper than appears on the surface, and shows in a material way the essential unity of all forms of matter, or it might be said, of life — for all is Life.

The natural beauty of crystallization and crystalline forms in the mineral kingdom has been emphasized increasingly in book and periodical, especially with the development of micro-photographic

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[1] *The Thermionic Vacuum* Tube, by H. J. Van Der Bijl, 1920, page xii.
[2] Op. Cit., page 30.
[3] *A Comprehensive Treatise on Inorganic and Theoretical Chemistry,* 1923, by J. W. Mellor, Vol. III.

investigations. Such are evidences that nature geometrizes. More rare it is to find these phenomena linked up with manifestations of light and electricity, yet such is the fact in nature. "Light is Life." "Both are electricity," wrote H. B. Blavatsky in *Isis Unveiled* (I, 258). The elemental kingdoms imbue the mineral kingdom, as likewise the life in the mineral again emerges to inform the vegetable, yet all the time the root of all being is the same One Life.

That mind and matter have gained facility of action and continue to do so is shown in many interesting ways. Among these are the rapid strides being made in the use of metals, not only in their more crude but in their finer forms. The use of aluminum flashed in vacuum on telescope mirrors, a process developed by Dr. John D. Strong[4], emphasizes the remarkable reflecting powers of the metals, at the same time demonstrating the teaching of Theosophy that minerals are crystallized light. He is said to have followed some leads found in Edison's work[5], who once derived inspiration from Theosophy and his association with the Theosophical Society. This process had already been used in the flashing of "getters" in vacuum tubes that are to be traced back to the work of Edison and of Crookes.

The extraction of gold in small quantities and other products in larger quantities from sea water, and the rapid development of uses for products once regarded as waste, through knowledge of chemistry, illustrates the infinite variety of permutations and combinations to be found in nature. Development of new alloys such as "alnico", a combination of aluminum, nickel and cobalt with its peculiar and strong magnetic properties, shows there are countless so-called properties of minerals perchance little guessed at even now. The illustrations are countless, but every one of them, particularly in electrical appliances, is a confirmation to the Theosophist of the fundamental unity of all life, spirit, matter, force and form in whatever kingdom of nature.

Many inventions having nothing but a commodity value interest to the commercially inclined, nevertheless have other stories to tell those who can read them. The development of sodium vapor lamps, the possibilities of a new capillary mercury lamp and others by the General Electric Company are experiments in exciting the latent light in electricity and metals. Dr. Langmuir has "proceeded to study films on liquids. He found that the atoms had heads and

[4] Personalities in Science. *Scientific American,* July 1935.
[5] New York *Times,* September 29, 1935 on Science.

tails and that sometimes they stood head down in water, as, for instance, when a drop of olive oil spreads. But always the atoms stood shoulder to shoulder like solidly arrayed soldiers.'"[6] This reminds one of the various instances in which the action of electron tubes has been explained by assuming the electrons to behave like so many imps. In fact, this very method of illustration has been used to explain the operation of the telephone.[7] Often they are almost uncanny approaches—some innate or instinctive perception of the existence of the countless lives of which the *Secret Doctrine* teaches:

> *"The worlds, to the profane," says a Commentary, "are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives."* (*S.D.*, 1, 249).

Men want to see results, and usually all in a hurry, but the research worker knows that nature cannot be hurried, and that his job must be thorough to accomplish or achieve any work as it should be. If the true nature of things were better understood and the laws governing them as well as life as a whole, there would be not only less hurry, rush and harsh straining, but more happy relations and more efficient work in every way. There would be far better discrimination regarding the uses to which inventions are put and no such corruptions as Lindbergh's new artificial heart preservers, Marconi's new secret micro-wave radio, nor any of the modern "civilized" war inventions.

Strange as it may seem, the source of modern knowledge of chemistry is Egypt, the land of Chemi, whence the very word chemistry. The very processes of extraction and refinement of metals, used to this day, have been found on rock carvings in Upper Egypt and on Egyptian papyri. Every fresh archaeological discovery reveals some skill of the ancients in the Americas as well as in the Eastern hemisphere. The ancients *knew* that which the moderns have mostly lost sight of; that is, that the mineral kingdom is full of varied manifestations of life represented in symbolic forms that conveyed also deeper mysteries of the one sustaining world of Spirit. It is such knowledge to which Theosophy gives the key of understanding that man may come to a truer self-realization.

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[6] Scientists Reveal New Aids to Man, New York *Times*, October 22, 1935.
[7] The Magic of Communication, published by the American Telephone and Telegraph Company.

FREEDOM AND JUSTICE

THERE are certain terms in language which defy definition: *Truth, Eternity, Space* and that which assumes to include them all — *God.* We may have intuitive anticipation of them, but not mental verifications; for finite minds they must needs remain abstractions, as are all aspects of the *Infinite.*

Closely akin to these, but fitter for man's present mental sphere, are the concepts of freedom and justice, which are complementary; indeed one cannot be conceived as existing without the other. Freedom can best be understood when compared with Liberty, which implies a permitted state rather than one of inherent independence — a guerdon bestowed rather than a beatitude achieved. Freedom is a condition of the soul uninfluenced by interior or even psychic conditions — beyond good and evil, pleasure and pain — especially the latter — for we seldom regard pleasure as an interference with freedom, although it often is, and more dangerously so because insidious.

Pain confronts us openly and we cannot conquer it. "Even in Baal's burning bull the wise man can be happy", taught the Stoic; "Stone walls do not a prison make, nor iron bars a cage", sang the poet. But pleasure persists in subtle guise and binds the soul with silken cords and golden chains, all the harder to break because beautiful. But broken they must be, soon or late, and when they are, pleasure is replaced by the joy of freedom. When the soul has conquered both pain and pleasure it perceives them as the opposite poles of sensation — the thing which the mass of men, even as the animals, most desire; which they will not willingly give up until by keen and long-continued agony of body and soul they have learned the great lesson of renunciation.

Only through renunciation can freedom be attained, and only by renunciation can it be permanently retained. Nor is renunciation a negative quality; indeed it requires a positiveness found only in the strong, the heroic souls determined on self-conquest, on victory over their greatest enemy — their lower self. Only thus can freedom be won, and "it must be won afresh every morning", to quote Edward Carpenter, or as Goethe says:

> "He only earns his freedom and existence
> Who daily conquers them anew."

But freedom must not only be by effort won, it must also be by effort surrendered for the benefit of those who are still in bondage.

Such is ever the action of the Avatars, the Saviours who descend from the sphere of freedom which the West calls Heaven and the East Nirvana, to help a sense-enslaved humanity. Prometheus steals heaven's fire to enlighten man, willing to face:

"The rock, the vulture and the chain,
All that the proud can feel of pain,
The agony they cannot show."

Buddha renounces a kingdom to become a beggar, Christ endures crucifixion. Such are ever the acts of those who have made themselves free from "the first law of nature" — self-preservation, but are obedient to the last law of Divine Nature — self-sacrifice.

Even if not fully attained, such supreme freedom and its renunciation is always an ideal striven for by the best among the race. "Never will I seek individual salvation, but ever strive for the liberation of all mankind," said an ancient Chineses sage. "While a single soul is in prison I am not free", said a modern hero. "I sound the watchword primeval, I give the sign democratic. By God, I will accept nothing which everyone else cannot have his counterpart of on the same terms." So sang Walt Whitman.

In such expression do we find not only the foundation for the establishment of freedom but for that of its corollary — justice; which brings us to their attempted application as found in the Golden Rule, the Declaration of Independence and the Constitution of the United States — whose first object is the establishment of justice and whose first ten amendments — the Bill of Rights — are intended to guarantee freedom.

A consideration of the passage in the Declaration of Independence which states that all men are born free and equal leads to the self-evident conclusion that this can imply only equality of *opportunity* — for nothing is clearer than the natural inequalities of men and their all too-frequent enslavement. Few indeed attain to the spiritual freedom spoken of above, and all too many are held in economic and even personal bondage. It is a curious commentary on the inconsistency of human conduct that many of the signers of this Declaration — including its author — were slave-holders, and that slavery was permitted under the Constitution. It required four years of fratricidal war to eliminate the "Sum of all iniquities", from this basic document.

But wrongs as iniquitous and as disastrous in effect still remain to be righted: private monopolies make equality of opportunity impossible, and consequently the attainment of even economic free-

dom, in itself a denial of that spiritual freedom which is synonymous with justice. All this is the antithesis of that "last law of Divine Nature" referred to above, and is even practically opposed to the "first law of nature". If they are even to exist, let alone prosper, human beings who, biologically, are land animals, must have free and equal access to the elements in which they live and move and have their being. This is as self-evident as that fish deprived of, or even restricted in, the use of water will suffer and die.

Sages and law-givers throughout the ages have recognized this fundamental of economic justice. Space does not permit extended citation, but these are from the Old Testament: "The earth is mine and I have given it to the children of men;" "The earth shall not be sold forever." (Both were at least in part obeyed by the redistribution of land in the "Jubilee year"). Another comes from Sir William Blackstone: "There is nothing in *natural* law whereby words written on parchment can convey dominion of the land."

It is therefore obvious that — leaving aside the exceptional and the rare cases of those who can obtain spiritual freedom by rising above their environment — freedom and justice are impossible as long as private monopoly of land and other natural elements is permitted to prevail. Nor can there be a permanent improvement in men's material conditions; for any advantage which accrues from economic or social development increases the value of such monopolies and redounds to the disproportionate advantage of owners. This is the basic reason why poverty keeps step with progress — the modern riddle of the Sphinx which civilization must answer or be destroyed, declared Henry George. And one can well agree with John Dewey, America's foremost educator, that no one's education is complete without first-hand acquaintance with the work of this social philosopher, among the most eminent five since Plato. Protagonists of freedom and justice should educate themselves to become more effective in the establishment among men of these divine principles and practical applications of universal brotherhood.

YOUTH-COMPANIONS' FORUM

IS *there any basis of historical fact in the myths and legends of ancient peoples, such as in the story of Ulysses, for instance, and in the tale of the wanderings of Io?*

(*a*) Would it seem strange to say that in these myths and legends there is, if properly understood, the key to the problems which today puzzle our greatest intellects? The history of the early races of humanity, the former continents and their civilizations are all contained in these myths, besides the deeply occult truths as to man's place and goal here on earth.

Myths are what we might call symbol history. If only we could understand and identify the symbols, history would unfold before us. Never again could it be thought that myths are mere dreams of an infant humanity, but rather truths, so vast in their scope that we in our ignorance cannot recognize them as such. And symbolism is not haphazard. If a mythical being has a hundred arms or heads (as in some Hindu legends) each arm and head stands for something definite.

All the Greek hero legends were originally based upon historical fact and they still retain much of their meaning. In the myth of Ulysses we see the "one-eyed" Cyclops as having the eye of wisdom—the single eye of the spirit. There were three Cyclops brothers who represented the last three sub-races of the Lemurians, the third race. Ulysses belongs to the fourth race which developed intellect at the expense of soul-wisdom. Was it not by trickery and deception that he escaped from the giant's cave by blinding Cyclops' eye of wisdom with a flaming brand? In speaking of his encounter with the Cyclops H. P. B. says, *S. D.* II, p. 769: "His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the Odyssey—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye."

In the *Secret Doctrine* H. P. B. discusses the story of Prometheus according to Aeschylus' drama. The demi-god Prometheus, steals from the Gods their secret—"the mystery of creative fire." For this attempt he is struck down by Time and delivered up to Zeus, the father and creator of mankind who is a personal deity and would wish to have man intellectually blind and animal-like.

So the light-giver, Prometheus, is chained in torture on Mount Caucasus. But the Fates, or Karma, decree that his sufferings will last only till the day when a son of Zeus who will be stronger than his father is born to Io. Io is the great Mother; she is the moon—goddess of generation and the Eve of a *new race*. To her will be born the "Dark Epaphos", the Christ, the mighty one, the spiritual "Man-Savior"—more than man. Zeus is the human soul; he is jealous, revengeful and cruel, expressing the lower personal ego, "the intellectual tempter of man." Yet he in time gives birth to a son who is greater than he, whose birth will set free the bound Prometheus who brought the spiritual creative fire to man.

Where will this Christ be born? In his prophecy to Io, Prometheus traces him to his birth-place and origin. The wanderings of Io symbolize racial wanderings. She must leave Europe and go to Asia, reaching the highest mount of the Caucasus. She must cross the Volga, and after much traveling will reach a "far borderland . . . where dwells a swarthy race . . . where is the Ethiops river." The Ethiops river is the Indus and it is also called Nil or Nila. Long before the days of Alexander the Great, the Greeks called it Ethiops river because its banks were peopled by tribes usually referred to as the Eastern Ethiopians. The Indus was also Nil or Nila because of its deep blue color.

"The race of Io, 'the cow-horned maid' is then simply the first pioneer race of the Ethiopians, brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India). For does not Prometheus say to Io that the sacred Neilos (the god, not the river)—

" . . . 'He to the land, *three-cornered,* thee shall guide,'—namely, to the *Delta,* where her sons are foreordained to found— . . . 'that far-off colony. . . . '

It is there that a new race (the Egyptians) will begin,"—(*S.D.* II, p. 418).

(*b*) Perhaps one of the most curious phenomena of our present civilization is the scarcity of knowledge of ancient peoples and races. While such sciences as geology, ethnology, and archaeology are continually bringing forth facts as to the great antiquity of our earth and man, our modern written history merely embraces a few thousand years. Discovering a few of these ancient civilizations, our scientists labor over the relics and try to decipher the story of these peoples of antiquity, but the true and continuous history remains as much a mystery as ever. The myths and legends of all peoples, when cleansed of the dross picked up through many nations

and countless minds, remain as the only historical record, if we consider the total inadequacy of the explanations of modern historians.

When studied with the proper key such myths and legends as the story of Ulysses, and the tale of the wanderings of Io are seen to be based on historical fact, and are in complete accord with our knowledge of geological and geographical and ethnological events. In fact, a thorough study of the story of Ulysses and the wanderings of Io, with the help of the *Secret Doctrine,* will give us a clear picture of the ancient world. Moreover, the true interpretation of the myths and legends of antiquity would explain not only race history, but the greatest laws and truths of psychical and physical nature.

The prevailing theory as to the origin of the pre-Columbian races in the West is that they came from Northern Asia via the Behring Straits and the Aleutian Islands. Do Theosophical teachings on the subject agree with this idea?

Theosophy teaches us of a past much more vast and comprehensive than any narrow conception that such a theory would have to be based upon. A whole era of one of the highest civilizations this earth has ever known is disregarded and unrecognized in such a theory: the glorious civilization of Atlantis. The study of ancient continents, now submerged, does not limit us to the Behring Straits and the Aleutian Islands as the only way of access to America. If the great Mayan peoples, for instance, came across from Northern Asia by way of the Behring Straits, why did they not leave a causeway all down the Pacific coast to Mexico? Also, plants found in Asia are also found in the Eastern U. S. but not west of the Rockies.

H. P. B. says in her *Secret Doctrine* (II, p. 790):

> How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear* EAST *of the Rocky Mountains.*

She shows the necessity of Atlantis as a key to unlinked facts in the next paragraph.

> Skulls exhumed on the banks of the Danube and Rhine bear *a striking similarity to those of the Caribs and Old Peruvians* (Littré). Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces.* How are such facts to be accounted for except on the Atlantean

> hypothesis? What is now N. W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

What a vast past this opens before us! H. P. B. quotes from the words of a Master (*S. D.* II. p. 327):

> The India of the prehistoric ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America.

We cannot help but see how needless and insufficient it is to limit the migrations of man into the Americas to the one route by way of the Behring Straits.

It is said that the Sixth Race will develop characteristics and faculties unknown to the present humanity. What will be the nature of these characteristics?

There are seven grades or degrees of that which is called Fourth Plane Matter. Collectively these seven degrees represent the densest form that matter reaches in the duration of the seven rounds. Each of the seven Root-races has its being in a different grade of matter. The First Race lived in a very ethereal sort of matter. This became denser and denser for the following races until the Fourth Race was reached where matter was the grossest. In the Fifth Race the earth is not the same as it was in the Fourth, for matter has passed the balance-point and is on its journey upward. In the Sixth Race it is said that the densest matter would only be like a thick fog and nothing more. This characteristic of matter is called permeability and will enable one to see or pass unobstructed through matter. Physical matter is in reality always permeable because the infinitesimal lives that make it up are never stationary but are continually whirling around and around, remaining for a brief moment within the limits of the bodily frame and dashing out again to be replaced by others. Matter is never opaque except to our present senses and bodies. Radio waves and X-rays are proofs of the permeability of matter, as are also the powers called clairvoyance, clairaudience and mental telepathy. Our inability to see through matter is due to the dormant condition of the higher senses. These were once used in the earlier races but we

failed to bring those powers through in our descent into matter. In the Sixth Race those faculties called clairvoyance, etc., should be restored to us. It is said that the powers to be developed in the Sixth Race will transcend our highest sense of sight, and be direct perception. However, before these powers can be developed, men must first recognize and understand the illusionary nature of matter, and act on that basis. Then and then only will there be a new element and a correspondingly new sense evolved. The real plane of action is on the plane of thought and the physical characteristics of matter are but a result of the collective thinking of the race.

Evidences of the powers of clairvoyance, clairaudience and telepathy are to be had on every hand, since now we are past the middle point of the Fifth Root-race. Many Scientists have openly acknowledged them to be facts. There have been several cases recorded of people whose sense of sound and color are interchangeable—clearly a forerunner of the Sixth Sense, which will be a synthesis of all our other senses. The progress of each of the Races is connected with one of the Seven Principles of man's constitution. The Sixth Race will thus reach a partial realization of the Sixth principle, *Buddhi,* or spiritual discernment. (The word "partial" is used here because it is only in the Sixth Round that this principle will be fully developed).

So we see from the foregoing that clearness of sight will be had on the physical, the mental and the spiritual planes in the Sixth Race. Now while all this, according to the rule of race evolution, should come about in the Sixth Race, one cannot say with finality that it will be so, because it is with man that the power of choice rests. He can work with cycles or he can work against them. We are right this minute, and have been for ages, building our vehicles for the Coming Race. To the extent that we work in accordance with the laws of nature—the Law of Brotherhood—to that extent will the new characteristics and faculties be developed and used.

What has the Fifth Race developed as an advance from the Atlantean stage?

The latest developed sense is our sense of smell which became developed in the Fifth Race and corresponds with our present earth, while the most material—the sense of taste—was evolved in the Fourth Race. The Fourth Race men were giants, and matter reached in the Fourth Sub-race of that Root-race its densest point in the whole cycle of Seven Rounds. Our bodies in the Fifth Race have already gone through a refining process, have grown smaller, more compact and symmetrical.

The development of the Fourth Race corresponds with that of the Fourth Principle of man, the Passions and Desires. It was our task in the Fourth Race to conquer the lower side of this principle, but tragic to say, it conquered us and to this day its clutching hold has not been relinquished. We can see to what extent this Fourth Principle was wrongly developed, in the Sin of the Atlanteans. Instead of cleaning the Karmic slate we chalked it heavily with new Karma, which is right now the greatest impediment to our progress. However, the Sin of the Atlanteans is not the primary cause for this condition. The original sin was that of Procrastination, when in the Third Race many refused to incarnate into the waiting bodies; they delayed until the bodies became defiled. When finally these selfish Egos did incarnate, they saw life first in a body through the eyes of sex in the Fourth Race. A Master once made what appears to be a strange statement: "Verily woman in the Fifth Race is a calamity." For that matter the presence of men also is a calamity, for in the Fifth Race there should no longer be any necessity for the sexes.

The restoration of the Race's true position lies within the scope of the work of Theosophists. Let us wipe out, first of all, that crime of procrastination. The first step in that direction lies in not putting off till tomorrow the performance of our chief duty in life: "Devotion to the cause of Masters by studying and applying the Three Truths of Theosophy."

Strength in Unity

H.P.B. then said that it is by falling and by failing that we learn, and we cannot hope at once to be great and wise and wholly strong. She and the Masters behind expected this from all of us; she and They never desired any of us to work blindly, but only desired that we work unitedly. —*W.Q.J.*

A QUESTION TO THE AUTHOR OF "MORALITY AND PANTHEISM"

[Last month THEOSOPHY reprinted, with a prefatory note, the article, "Morality and Pantheism", from *The Theosophist* for November, 1883. When the article was originally published it drew attention in various quarters. One of these "reactions" brought out a question which enabled the author to emphasize, as if it were a corollary, the real *theorem* expounded in the article itself. The question and answer were published in *The Theosophist* for March, 1884.
—Editors, THEOSOPHY]

THE author quotes disapprovingly a sentence from the Christian Bible — "He who giveth to the poor lendeth to the Lord." He sees in it an immoral motive as an incentive to doing good; but could not the sentence be considered as a symbolical affirmation of the law expounded in the above article on the subject of happiness and morality?

When giving to the poor, *i.e.*, in practising charity, man places himself in harmony with that grand law of Nature—*Solidarity*. Therefore, acting in communion with the whole, he places himself in the conditions of happiness indicated by the author and thus receives in return for his deed a gift which is not *arbitrary*, but which in fact is the accomplishment of the law. Understood in this way that sentence is not in disaccord either with Theosophy or with Occultism.

I have remarked that several of the sayings of Jesus are thus illuminated by the light of Occultism. I must even add that they are quite unacceptable without that key. I shall be grateful to the author if he answers me.—J. K. O.

I hasten to reply to the question raised in the foregoing letter. The Christian Scriptures are, no doubt, capable of yielding very satisfactory answers, quite unsuspected by the generality of the so-called Christians, if approached from the Occult standpoint. But that was not the subject to which I addressed myself in my article on Morality and Pantheism; my object was simply to show the unsoundness of the basis upon which Morality is made to depend in the current Christian faith. Helping the helpless poor, certainly generates a beneficent force reacting upon Humanity as a whole—the Lord, the true Adam—of which the helper forms a unit. But how few would read that meaning in the sentence quoted?

It is quite true that a student of the true philosophy will be able to evolve a perfect system of Morality from the nebulous mass of

whatever religious system he may be surrounded by. But the fact must always be borne in mind that the vivifying influence of the Esoteric Doctrine is absolutely indispensable before the floating mist can form itself into a pure crystalline sphere. I may take this opportunity to make an attempt to dispel the inchoate dissatisfaction, that seems to be slowly spreading its shadowy wings over many a western mind in regard to the attitude of the Theosophical movement towards Esoteric Christianity. It is as reasonable to complain that our Society does not come forward, lance in rest, as a champion of Esoteric Christianity, as to find fault with the wind of heaven for not seeking admission into our own private chamber, all the casements of which lying in the way of the wind we have taken care to shut. The Theosophical Society will belie its name if it wedded itself to any particular form of faith. But as the humble exponent of the Divine Esoteric Doctrine, it is the supporter of all religions founded on that rock of truth, and who shall say that there is no form of Christianity which is so founded? But, until the windows are thrown open to let in the light, until a gallant band of Christians stand up for their lost Gnosticism, we are quite powerless. In the meantime, however, we have a duty to perform, to prevent a crime from being punished by another crime and by greater criminals—to save, if possible, the still quivering life impulse in the old Asiatic religions from being crushed out by the dead weight of Missionary Christianity, the worse than Islamic Iconoclasm of our modern days.

A Humble Chela of a Great Master.

Masters' Help, 1875-1900, and after

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. —*W.Q.J.*

THE SYMBOL OF THE TREE

BEHIND the imagery of one of Nature's loveliest forms some of the profoundest secrets of cosmogony lie concealed. A volume might be written about the symbolical "Trees" of antiquity without exhausting the subject. The sacred and mythological literature of the past teems with references to them, while the temple walls of India, Egypt and Nineveh, the coinage of Tyre and the sepulchral monuments of the Greeks and Romans all bear mute witness to the universal usage of this symbol.

From the earliest times the Tree has been used to symbolize the complex processes of cosmic and human evolution. Every ancient nation had its sacred Tree, each one illustrating through its own peculiar characteristics what otherwise would have remained an abstraction to the human mind. In India the Banyan-Tree was used to symbolize spirit and matter, descending to the earth, taking root, and then reascending heavenward again to unite itself once again with its primal source. The Peepul, or *Ashwatta* Tree became in course of time the Bo-Tree of the Buddhists, for it was under this Tree (the *ficus religiosa*) that the Buddha reached Nirvana and attained supreme knowledge. The World-Tree of the ancient Norsemen was the ash *Yggdrasil.* The Druids reverenced the oak. In ancient Mexico the Mundane Tree was represented by the dark cypress, which the Christians and Mohammedans have now adopted as the emblem of death. The fir-tree was held sacred in Egypt, and its cone was carried in religious processions. But it was the sycamore that was the Tree of Life in the land of the Pharaohs. That Tree was sacred to Hathor in Heliopolis, as it is now sacred to the Virgin Mary.

In the fifteenth Chapter of the *Bhagavad-Gita,* the entire process of cosmic evolution is pictured under the symbol of the Ashwatta Tree.

> Men say that the Ashwatta, the eternal sacred tree, grows with its roots above and its branches below, and the leaves of which are the Vedas. . . . It has no beginning . . . nor has it any end.

In these words Krishna gives a symbolic picture of the universe which, although apparently destroyed and again renovated, is nevertheless without beginning and without end. The roots of the Ashwatta Tree grow *above,* and not below. This shows that evolution commences at the *top,* and not at the bottom. These upward-tending roots also imply the necessity of something still higher than

ourselves: a soil in which they are rooted, a permanent and enduring basis in which Life itself inheres, a *Causeless* Cause which antedates even the *First* Cause. Thus the first idea to be presented by the symbol of the Tree is the concept of an underlying *Unity,* from which all proceeds and into which all will return.

While many of the Trees of Life draw particular attention to the idea of fundamental *Unity,* the Caduceus of Mercury seems to emphasize the *duality* of all natural forces and processes: the coexistence of spirit and matter, the union of substance and intelligence in every form of life, the indissoluble connection between cause and effect.

The Caduceus of Mercury was originally an Egyptian symbol which the Greeks borrowed and altered to suit their own purposes. The Caduceus, in the form of two serpents twisted around a rod, is found on Egyptian monuments long before the days of Osiris. It appears again in the hand of Aesculapius, although its form differs slightly from that of the Wand of Mercury. The symbolism contained in the Caduceus may be approached from many angles. Looking at it from the metaphysical point of view, the Caduceus represents the fall of primeval or primordial matter into gross matter. In this case it is a picture of the One Reality becoming *Maha-Maya,* the Great Illusion. Taking the symbol in its astronomical aspect, the head and tail of the serpent represent points of the elliptic where the planets and even the sun and moon meet in close embrace. If the symbol be considered from its physiological aspect, it will help to clear up some of the problems in the fifth chapter of the *Ocean of Theosophy.* For, physiologically speaking, the Caduceus symbolizes the restoration of the equilibrium lost between Life, as a unit, and the currents of Life performing various functions in the human body.

As the various Trees of Life perfectly describe the *Unity* that lies behind all manifestation as well as the *Duality* that pervades all the expressions of Life, it is not surprising to find the *Trinity* of Nature portrayed by this symbol with equal clarity. Nature itself is a Trinity. There is a visible, objective Nature; an invisible, indwelling, energizing Nature; and above these two *spirit,* the source of all. Man himself is also a Trinity. He has his physical body and his invisible, energizing body; and these two are brooded over and illuminated by the third, the immortal spirit. This trinitarian idea appears in the triangular shape of many of the Trees of Life. It is also illustrated in the Pyramids as well as in the form of Nature's first-born tree—the pine.

The Mundane Tree of the ancient Norsemen—the *Yggdrasil*—was represented as having *three* roots. These roots reached down to Hel and spread from there to the land of the "Frost Giants" and to Midgard, the dwelling place of men. The upper boughs of the Norse Tree stretched out toward Heaven, and its highest branch overshadowed Walhalla, the *Devachan* of fallen heroes. The Norse Tree of Life was ever green, for the three Norns of Fate sprinkled it daily with the water of Life that was drawn from the fountain of Urd, which flows in Midgard. The roots of the Tree were gnawed incessantly by the Dragon Nidhogg, the representation of Evil and Sin. But the ash *Yggdrasil* can not wither until the last battle (which will occur in the seventh Race of the seventh Round) is fought, when life, time and the world itself will vanish and disappear.

The trinitarian idea also appears in the triple-rooted *Zampun* of the Tibetans and in the triple-leaved *Palasa,* whose red berries are supposed to possess very occult properties. All of these different Trees, as well as the Pyramids, represent the three strands of evolution—physical, intellectual and spiritual—which, when woven together in the loom of Life, produce the pattern of nature and man.

The ash-tree seems peculiarly connected with the physical evolution of man and the beginnings of the human race. In *Hesiod,* Zeus is shown creating men from ash-trees, while in the Norse legends the first man was called ASKR, the ash. In *Timeus* Plato traces man's physical heredity back to Melia, who is a personification of the ash. But in all of these legends it is the *physical* form which is derived from this tree. In the Norse stories Odin uses the ash as a basis for the human form, while Honir gives man his intellect. In the Platonic tradition the mind is said to have come from an "inflamed bough" of the Tree which a "divine bird" stole and brought down to earth. While the ash tree reveals the ancient theories of physical evolution, the great mystery of the human mind is concealed with the *fruit* of the Mundane Trees, whether they be Haoma, Pippala or the commonplace apple.

The symbol of the Tree not only shows the Unity, the Duality and the triune nature of the universe, but it further subdivides man's powers, faculties and states of consciousness into *seven* parts. In the British Museum there is an old engraving, taken from an ancient Babylonian cylinder, which portrays man as a Tree with seven branches, three growing from one side of the trunk and four from the other. The arrangement of these branches indicates the natural

division of man's principles into two distinct classes: those which spring from the spiritual side of his nature and those which are rooted in his lower, personal self. The seven branches also illustrate the seven races through which man slowly unfolds his powers and eventually arrives at perfection.

As the whole history of the human race is a record of this unfoldment, it is not unreasonable to conclude with Huxley that there must be beings in the universe whose intelligence is as far above ours as our intelligence is above that of the black beetle. Inasmuch as the symbol of the Tree has consistently pictured every step of man's development, it is not surprising to find the flower of human evolution—the Perfected Man—symbolized in his turn by a Tree. The ancient Scriptures contain many references to these Adept "Trees." The "Tree of Knowledge" is a title given by the followers of the *Bodhidharma* to those who have attained the height of mystic knowledge. Nagarjuna, the founder of the *Madhyamika* School, was called the *Dragon Tree*. Pharaoh was said to be the "fairest Tree in Eden," while the *Vishnu Purana* speaks of a time in history when the whole world was over-run with "Trees," or Adept Sorcerers. Thus the Tree became the symbol of the two distinct lines of Magicians—white and black. The two different kinds of Adepts can easily be identified through the names given to these "Trees." Those who work for the good of the human race are called "Trees of Life," while those who use their powers for selfish or evil purposes are known as "withering Trees" or "Cedars of Lebanon."

The "Trees of Life" who are the embodiments of Supreme Wisdom are in their turn branches of a still greater TREE, the most sacred of all sacred Trees. It is known as the TREE OF WISDOM, or the *Ever-Living-Human-Banyan,* and represents the accumulated wisdom of the ages. When the full implication of this TREE is understood, it becomes apparent why the Buddha meditated for seven years under the Bo-Tree before attaining supreme wisdom, and why Vishnu reposed under the *Banyan-Tree* as he taught his pupils philosophy and science.

A careful and unbiased study of the various Tree legends of history will do much to enlighten the mind and heart of sincere seekers after truth. It will tend to lessen the smug and self-complacent attitude of the present century, for it indicates the amount of scientific and philosophical knowledge that the ancients possessed.

DREAMS AND THE DREAMER

IV

WHAT is the distinction between the Adept, the *Mahatma,* and the man we know and are? There is both a likeness and a difference. The least of men and the greatest *Mahatma* have this in common—both are Souls. The difference, then, is always in degree and not in kind. We *live,* while in the body, in the four lower planes of being. The incarnate Mahatma *works* in, on, and through these four worlds open to us, but He lives, moves and has *His* being in the three higher worlds—worlds known to us only by hearsay and through the broken memories of what we call our dreams.

Our four lower principles largely control us, but an Adept is one who has obtained mastery over his four lower principles; hence no advanced Adept ever dreams. Thus, his presence or absence on any plane or in any relation is wholly voluntary on his part, because he has acquired self-mastery: full control of all the principles and elements of Being. There are degrees in adeptship, as in the whole scale of manifested existence, and the degree of adeptship is contingent on the number of principles under control.

A "dream", as we understand it, is an illusion; when not so regarded, when taken to be "real" in the same sense as we use the term in respect to the events and eventualities of waking human life—then our dream ceases to be an illusion and has become a delusion. We have but to study the "case history" of the medium, the psychic, the seer, to ascertain for ourselves that they come under the same pathology as the inebriate, the delirious, the insane. What is called in medicine a "pathological illusion" may be, and often is, of the noblest quality and highest range. Instance ample is the case of Joan of Arc. Religious history is filled with examples of many kinds. They are the source of all theologies, as of all the "revelalations" and "visions" which result in sects and sectarianism. All are "pathological" in that the perception of the seer fails to yield him the true character and significance of what he sees and hears.

From this it is evident that the failure to comprehend, or the erroneous comprehension, is in the seer and not in what is seen. From this it follows that the nature of the dreamer has to be understood, for without him, there could be no dreams, nor any understanding or misunderstanding of them. Trite as this may appear, it is of supreme importance. Few are those who give serious scientific attention to any dreams; far fewer still who are disposed to give sci-

entific study to the Self which sees, which is affected by its dreams, which is intent on seeking one kind and avoiding another. Only as Self and its powers, their exercise, the results of that exercise, are studied conjointly—directly in oneself, indirectly in others—can Self-knowledge, Self-discipline, Self-control become a permanent actuality and not merely a permanent possibility.

Self-knowledge: this means the philosophy of Life; Self-discipline: this means the ethics of action; Self-control: this means that *equilibrium* in the individual whose universal presence we call Law. To this triune consummation all experience is but ways and means: a journey to be made, a road to be traveled, irrespective of its incidence. The key-note of the wisdom in man is the Intelligence in "nature". That key-note is *impersonality*. When so regarded and so employed, that key makes of the man a *Mahatma*. What is "Law" in nature becomes Will in the individual.

No wonder H. P. Blavatsky insistently asserted that Theosophy is neither a philosophy, a religion, nor a science, but that it is the synthesis of all these, because it is "the accumulated Wisdom of the Ages". Elsewhere in her *Secret Doctrine* she shows that what we idly name and dismiss as "dreams" are the connecting links between the Egoic experiences on the seven great planes of being, in the seven great states of consciousness. We visit them in every cycle of sleeping and waking. What we take to other states from this are there regarded by us as "dreams", as what we bring thence on returning here are likewise our "dreams". So she writes:

> "Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

"Maya", *i.e.*, "Spirit when invested with Matter", as the *Bhagavad-Gita* puts it, or "Intelligence (*Mahat*) associated with Ignorance (*Iswara* as a *personal* deity)", as in the *Upanishads*—this is the source of all dreams, illusions, delusions, whether as to self or as to the "reality" of what we perceive and experience in any state or world or form. "Maya", then, is to Wisdom what darkness is to light—the light of one plane being darkness on its opposite: both light and darkness but the image and the shadow of Self.

Shall we, then, withdraw our minds from the duties and activities of our waking human existence, so as to become dreamers of dreams and seers of visions, thinking thereby to gain "Occult powers"? Asked this very question in other words, H.P.B. replied: "It is by cultivating the power of what is called 'dreaming' that clairvoyance is developed." What does she mean? Well, we already have the power, so perhaps if we emphasize the word *cultivating* we can obtain a glimpse of another kind of dreaming, another sort of clairvoyance. In "The Three Planes of Human Life"* (Waking, Dreaming, Dreamless Sleep), Mr. Judge summed up for us all in these words:

> "These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and Theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life."

FROM A STUDENT'S NOTE-BOOK

Underlying stamina is a necessary background for all the worthy human qualities. Without stamina, what chance for their dependably constructive expression? Stamina appears to be that all-around holding power, result of hard-fought and long-continued efforts—a Karmic hereditament that is sometimes called "character". It is an acquisition, somewhere, sometime—not a miraculous inherency. It is often found in unexpected quarters; its absence withers many a promising and brilliant life. Perhaps the honest and dogged doing of one's own natural duties, at all times, and the best one knows how, finally results in "stamina". Little by little, stone upon stone, the sturdy foundation is established upon which the noble qualities can stand firm, and by means of which the ignoble can be checked and transformed. For the latter are often but the defects of the nobler, and may be seen for what they are when an honest foundation for judgment has been built and stabilized. To thus see is the first step towards transformation. All the other steps follow this one naturally.

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* Reprinted in THEOSOPHY, Volume I, page 331.

CONCENTRATION IN DAILY LIFE

CONCENTRATION and control are found to go to the depths of the question of evolution, of the relation of the human Ego to the "lives" which revolve within its sphere of influence to form body, brain and mind. In a word, they deal with the purpose of individualized life itself.

Control is the directing the energies of those "lives" which are now part of our sentient being, and which will be parts of it through the future. Concentration is the process by which that control is achieved. Concentration, with its consequent control, is neither good nor evil in itself, any more than is the cosmic principle of *will* which lies behind it. There is probably no more perfect concentration and control than that of the burglar listening to the tumbling locks of the safe, or of the machine-gunner lying in wait for the car of the rival gangster. Primary, therefore, is the question of motive. If it is to achieve "health, wealth, and happiness," for oneself personally, it is no different in nature from that of the burglar. But if it is to fit oneself to be the better able to help and teach others, it means to develop such control of thought, body, and speech, as will enable one best to perform all duties, whether of the daily household task, of writing, of speaking. In any case it means, because of the effect upon others as well as upon our own powers and clearness of perception, to keep out of the mind the things that should not be there, to keep in mind the things that should be there.

Much confusion may hinge upon the question of concentrating the mind upon the immediate task. One of the greatest human faults of the present age, and especially in America, is the perfunctory performance of duties.

What we often fail to realize is that our whole round of life is made up of tasks in which the voluntary grades into the involuntary in varying proportions. We were born able to breathe and digest; we were not born able to walk, but now that is as natural as breathing; and as in those cases, were we to concentrate our mind on the act of walking, instead of on the objectives of our steps, we would find ourselves retrogressing in the power of walking. By certain "yoga" practices it is possible to reverse the breathing function from an involuntary power to a voluntary, thereupon depending upon a pulmotor for life during sleep. This is no fable;

it has been done. The reason is clear enough when one realizes that all these processes *once were consciously learned.* There was once indeed a stage when what is now digestion corresponded in consciousness to our present *eating.*

Furthermore: it is a fact that many tasks of a higher order tend to reduce or elevate themselves to involuntary functions. It is a known psychological fact that a driver who has to use his conscious mind in driving is dangerous both to himself and others. He must depend upon processes of ratiocination infinitely slower than the instinctive reactions of the competent driver. A trained actuary can carry out mathematical operations without conscious reasoning—and much faster and more accurately than by reasoning it out. In fact, if such a computer reasons to himself that "six times eight is forty-eight and four to carry," etc., etc., he at once begins to falter, slow down, and make mistakes, until he takes his mind *off* the processes. Likewise, no typist is a competent one until she has gotten past the stage of *recollecting* where the keys are. And let any such typist consciously begin bothering about the keys—she will quickly begin to falter, make mistakes, in the same manner as the mathematician. Nor can the singer or musician be such in reality until able to remove the mind entirely from the "task in hand" which was first in hand. In fact, the whole process of learning is a process of habit-forming; habit is nothing more nor less than automatism, and automatism *the memory inherent in the lower "lives"—their* form of concentration.

How far, and how high in the scale can the process of transformation of voluntary into involuntary powers be carried? Well, it is said that the Buddha was able to leave his body, and the necessary powers of mind, for weeks at a time; the *simulacrum* continuing to walk, talk, and teach, in such manner that no one knew the difference!

This matter of concentration upon the task in hand is therefore not simple. It is evident that there is a stage where the task must be concentrated upon consciously, which, as the task is mastered, shades into a stage where conscious concentration is disastrous, resulting in regression instead of progress.

Of necessity there is a rationale behind all this which needs to be understood. The Theosophist knows that all nature is full of, nay is ruled and guided by, conscious forces of a limitless number of degrees of evolution, and that while the majority of these are not self-conscious at all, they are keenly receptive to *impressions*

from higher forms of consciousness. Such are the "lives" which form our body, mind, emotions, and in fact the whole lower range of moral perceptions. There is seemingly a very great mystery about a form of life which, once trained by a more evolved mind, will develop a speed and accuracy of action which the reasoning mind cannot approach.

This can best be understood in the light of the fact that Nature preserves no unnecessary powers and makes no unnecessary efforts. The Ego, having trained a class of lives to do its bidding, forthwith leaves that work to the consciousness so trained, and places its own attention on more important things, in course of time delegating the unnecessary memories and powers. Meanwhile its servitors, being strictly "single-track" minds with nothing to divert them from the immediate task, become steadily more apt by usage. This is the nature of their evolution and a large component of the "natural impulse" of the Third Fundamental. Thus he who does not find himself able to delegate more and more of the processes of life to the "subconscious mind", while ever reaching out for new *conscious* powers and abilities, is doing poorly by the "lives" in his charge.

Thus a wrong conception of the meaning of "concentration upon the task in hand," assiduously followed, can place the aspirant in a literal blind alley where his powers of mind are wasted upon tasks unworthy of them, and where progress toward *control* is stayed. For control of anything is yet unachieved so long as the will must consciously be bent to its mastery. This is peculiarly so in the moral realm. So long as a man must *struggle* to be virtuous, he has not yet achieved. The successful traversing of the Path means an endless reduction to the instinctive realm of painfully achieved merits.

What then is the secret of control—which is also the secret of freedom? *It is to make sure that the task is done perfectly and unfailingly.* When that state is reached, then "automatism" in that particular line sets in of itself, and the mind is freed for other things. But whoever, having not yet achieved unfailing perfection in a task, lets his mind wander while doing it, and gets into the perfunctory mood, dooms himself. He will be forced, because of his lack of interest, to battle consciously though unwillingly with that task; it will return to plague him through all the incarnations that it will take him to learn the lesson, because those "lives" which

depend upon him for the learning of perfection will always know their master—or their betrayer. This is Karma.

Thus, to arrive at perfection in so simple a task as washing a dish or sweeping a floor is in reality a significant spiritual triumph of evolution; a consideration which ought to fill the humblest life with zest, since the humblest of existences can become an unbroken series of such triumphs. Then, having become able invariably to do the thing perfectly, let us move on to further conquests, leaving to the servant the work of the servant. Such is the way of adeptship; and far below the stage of adeptship is the possibility of mastery of many servants. There are men who can control several different mental tasks simultaneously, and do them well; these become the powerful. Julius Caesar could and did dictate seven different letters at once. It matters not that his letters were concerned exclusively with conquest, with political intrigue, and with amours. He had nevertheless learned one of the magic secrets of nature, by mastering, however unworthy the motive, his life-powers *one by one* over many incarnations.

But though the Law for it is the same, there is another kind of conquest, another kind of statesmanship, another kind of Love. No man is barred from becoming a Caesar of self; and "he who masters self rules the world."

Importance of Motive

It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet,* or where the common path divides, and the *awful voice from the silence,* heard only in the recesses of the individual soul utters the stern command: *"Choose ye this day whom ye will serve"*. Instead of black and white magic, read, black and white *motive.* —*W.Q.J.*

ON THE LOOKOUT

Disguised Dictatorships

Messrs Stalin, Mussolini and Hitler are held up as " 'orrid examples" of the recrudescence of the ancient irresponsible human Jehovahs called emperors and kings. Liberty-loving, but unthinking, democracies reprobate such characters with pious horror, meantime thanking God that they are not as other people are. Yet all history is filled with the record of disguised dictatorships of infinitely more dangerous because more far-reaching nature. One has but to remember the thousand-year dictatorship of the Roman Catholic hierarchy over the mind and conscience of Western mankind. Its worldly counterpart is the dictatorship exercised by the ruling nation over subject peoples. Three-fourths of the world's population is under alien dominance politically, commercially, socially. Any rule by force is misrule, any government for the sake of the governors is moral treason to mankind.

"Liberalism and Equality"

The January issue of *The Social Frontier* carries on its first page a broad-side by John Dewey, a noble living exemplar of true democracy in shining contrast to the dictator at home or abroad. He says:

> "The tragic breakdown of democracy is due to the fact that the identification of liberty with the maximum of unrestrained individualistic action in the economic sphere, under the institutions of capitalistic finance, is as fatal to the realization of liberty for all as it is fatal to the realization of equality."

Everywhere can be seen the evil effect of industrial dictatorship called—or miscalled—"capitalism". Everywhere can be seen its opposite, the dictatorship of its proletarian twin brother Ishmael—the would-be dictatorship of "union labor"—save the mark? Between these two rival dictators, are the panderers, the go-betweens, the prostitutes of equity and justice—the "lawyer", the "politician", the "partisan press", the "party man".

"Massachusetts Minute Men"

The same issue of *The Social Frontier* contains a leading article which invokes the patriotic memory of the minute-men of pre-revolutionary days. It calls attention specifically to the favorite democratic form of dictatorship imposed under the guise of laws ostensibly enacted to "defend" the Constitution. Discussing the recent law requiring a "loyalty oath" from teachers, and the current effort

to "put teeth" into the law by imposing heavy penalties on schools employing teachers who refuse to take the oath, the article embodies the general animus and real risk in such statutes. We quote:

"The Handwriting on the Wall"

> "It is situations like this in liberty-famed Massachusetts which represent for educators the handwriting on the wall of present day America. He who runs may read. Great scholars and earnest teachers are being dragooned under a cloak of super-patriotism to execute a silly lock step of loyalty-oath-swearing. The extent to which they acquiesce in this legal imposition measures the decline in democratic ideals to date. . . . Swearing an oath to uphold the Constitution may seem to most teachers inconsequential but when they do it at the dictation of legislators and state administrators who deliberately disregard research and answer to the call of privilege, it becomes an important step toward a complete denial of liberty of thought in the social realm. . . . It is up to the scholar now to fight for his very calling. . . . it was well known to the Founding Fathers that democracy could not live and thrive except by means of the free play of ideas among an informed people. . . . For this reason the scholar belongs in politics more than he belongs anywhere else. Education *is* the way we govern ourselves—what goes on in the classroom is inevitably part and parcel of politics and government. If politics and government are not free, neither can scholarship and teaching be free. Those among the teaching forces of Massachusetts who are risking their professional necks by protesting the Loyalty Oath Law, have seen a new lantern shining brightly in Old North Church. They are riding out in the night to warn the rest of us."

"The New Aristocracy"

In the same issue of *The Social Frontier* is a telling warning—prevision then, "a condition and not a theory" now—quoted from de Tocqueville's *Democracy in America,* written a hundred years ago, during Jackson's "reign":

> "I am of the opinion, upon the whole, that the manufacturing aristocracy which is growing up under our eyes is one of the harshest which ever existed in the world; but at the same time it is one of the most confined and least dangerous. Nevertheless, the friends of democracy should keep their eyes anxiously fixed in this direction; for if ever a permanent inequality of conditions and aristocracy again penetrate into the world, it may be predicted that this is the gate by which they will enter."

Theosophists will recognize in *The Social Frontier* a warrior in the cause of the Theosophical Movement, fighting manfully for the principles of freedom on a part of the great battle-front where such service is greatly needed.

"Mercy Deaths" in England

A certain British physician confessed to having killed five "incurables" as a matter of humanity. It also happens that in Great Britain occurred the first of a series of "mercy murders" committed in recent years by relatives upon incurable—or troublesome—patients. Karmic Law points significantly to the fact that a little over fifteen hundred years ago, one incarnation cycle, suicide had become the accepted means of escape from inconvenience in the Roman Empire. In any healthy and living community, no matter how little of underlying Karmic causation may be understood, there is an instinctive horror of voluntary departure from life on any pretext. So far from arousing such horror in England, despatches so far indicate a wide-spread sympathy for the idea. In fact, a definite political movement seems to have been started in that direction, under the sponsorship of Dean Inge, the Very Reverend Walter Robert Mathews, his successor at St. Paul's, Dr. T. Rhondda Williams, Chairman of the Congregational Union, Rev. Prof. J. M. Creel of Cambridge University, Sir Humphry Rolleston, of the Royal College of Physicians, Sir George Seaton Buchanan, vice-president of the League of Nations Health Committee, and Prof. Julian Huxley. (*Oakland Tribune,* Nov. 13, 1935).

As to the motives of these eminent gentlemen, there is no question; but that makes the abyss of materialism into which certain British intellectual circles have fallen, all the more sinister. A sincere but fanatical religionist has in the past been the greatest danger and curse known to man. A sincere but fanatical materialist, who bases his very morals upon matter, can be a thousand times worse.

In the United States

In the United States such a movement as the above is still impossible; the tendency among clergymen, doctors, and laymen alike is to consider advocates of that kind of murder as being just about on the level with proponents of any other kind. The Americans have been genuinely shocked by it.

The response of American medical men, although belonging to the most materialistic of all our professions, was decidedly adverse. It happens curiously that a Buffalo nurse, suffering intensely from the supposedly incurable results of an automobile accident, was stimulated by the British incident to plead for death; upon which plea has hung most of the argumentation.

Dr. Morris Fishbein, Editor of the *Journal of the American Medical Association,* says:

> Any dying person is irrational and is not responsible for what he says. If he recovers, his attitude is entirely different, and he regrets what he said. In this case, in which Miss Becker is in great pain and possibly dying, the same holds true.

The majority of doctors interviewed had the same opinion. A Government doctor quoted from the 2000-year old Oath of Hippocrates: "If any shall ask from me a drug to produce death, I will not give it nor will I suggest such counsel."

REASONS

There are many immediate, practical reasons, aside from Theosophical principles, for suppressing any such practice. As pointed out by many, medical experience is full of "miracles," and no man may say, in many cases of those who seek death, whether the matter is "incurable" or not. Thousands upon thousands of persons are now living in reasonable contentment who at one time desired death because of physical ailments; persons who in many cases were considered "incurables." Nor is the average relative of a suffering person quite competent to distinguish in himself the difference between the pain of sympathy for the patient and the pain of the inconvenience which the patient is causing. It is not the individual sufferer driven beyond bounds that we condemn, but the whole cold-blooded materialistic theory of life.

Into a few minutes, perhaps, an intensely suffering patient may crowd the Karmic compensation of a past incarnation. In such a case the opportunity for adjustment is priceless and perhaps irrecoverable.

If people could but see this truth, and if they could but apply it to all forms of sorrow, what a different aspect life would assume; endless opportunity instead of endless frustration; constantly fruitful adjustment instead of endlessly tangled, meaningless, and irrational attempts to escape through suicide or a "mercy death."

The Stone Wall

Those hopeful persons who have seen in Dr. Alexis Carrel's favor toward the evidence for telepathy, a breakdown of the traditional prejudice of the scientific mind, have been premature. The following journalistic summary will afford an index of prevailing reactions:

> "There are no ghosts," the Midwesterners insisted.
>
> They were surprised and disturbed at the Rockefeller Institute researcher's statement that "we know positively that clairvoyants are capable of perceiving past and future events."
>
> Denials came quick and sharp.
>
> " 'No reputable psychologist' believes in spiritualism," Dr. A. R. Gilliland, of Northwestern University declared.
>
> "Spiritualism and particularly mental telepathy have not been proved," said Dr. Harvey Carr, University of Chicago psychologist.
>
> "Positively not," Dean Stevens, Northwestern psychologist exclaimed. "There has never been a study that gave any positive evidence. The whole weight of science is against it."
>
> Pointing out that Doctor Carrel was a medical man invading the mental field, Dean Stevens deplored the tendency of men to be "so very exact in their own field but so very careless in any other field."

"Grain of Salt"

> Dr. M. B. Visscher, Professor of physiology at the University of Illinois, advised the world to take Dr. Carrel's words "with a grain of salt."
>
> The physiologist said the Carrel statement was "very bad" because of the New Yorker's "great prestige."
>
> The anatomist's viewpoint was supplied by Dr. Leslie Arey of Northwestern. Said he:
>
> "We haven't any reason to think it (spiritualism, mental telepathy or clairvoyance) should be so. There is no mechanism for it that you can put your finger on. But that does not mean we should just rule it out."
>
> Dean David J. Davis of the University of Illinois Medical School, said he didn't know of any scientific evidence of clairvoyance.
>
> A "little evidence" on the spiritualist's side of the question was pointed out by Dr. A. C. Ivy, head of Northwestern's physiology department.
>
> At Duke University, he said, Dr. William McDougall conducted experiments with marked cards and obtained results

"beyond the element of chance." The experimenters also found a horse, however, which they said could do mind reading.

The Duke studies were discontinued, other scientists said. (*Oakland Tribune,* December 14, 1935).

The "Scientific Attitude"

To begin with, the confusion between "ghosts," "spiritualism," clairvoyance and prophecy, committed by Drs. Gilliland, Carr, and Arey, places them as critics in the same position as the reviewer of a French History who should in his first paragraph confuse Napoleon Bonaparte and Joan of Arc. It is an exhibition of ignorance almost inexcusable in any commentator, but particularly so in the case of alleged mental leaders of mankind. The remarks of Dean Stevens and of Dean Davis betray a total ignorance of accumulated evidence which in mass and veridicity has few equals in collected and recorded experience. The note of nervous anger and resentment in many of the remarks indicates an attitude far removed from scientific impartiality; a Freudian would say that it also betrayed secret fear of the truth of the thing denied. He would perhaps be right.

On the other hand, it is significant that while we do not recall having heard of any of the learned gentlemen quoted as having accomplished anything much of importance, everyone has heard of Dr. Carrel; likewise everyone has heard of Jeans, Eddington, Einstein, Millikan, and numerous others who remain significantly silent.

Two points are particularly worth notice. First, the reason is not given for the "discounting" of the Duke experiments. The reason is that they were affirmative. Had they been negative, they would have been approvingly quoted against Dr. Carrel. The second is the argument that "there is no mechanism for it that you can put your finger on." That, as it happens, is also the sum total of the argument against reincarnation, or for that matter against immortality in general.

The Crux

All this puts a sharp point to Madame Blavatsky's statement that *"the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. (Italics hers).

It is true that the astral body is neither the vehicle of true immortality nor of clairvoyance in its *highest* sense: nevertheless the demonstrated existence of that principle would break down at once all those arguments resting upon the idea that in the human constitution there is no invisible principle. No one has a right to make such sharp statements as have the men quoted unless he has studied *all* the evidence. They are condemned on this score by their very phraseology. More than this, however, every one of them could easily construct a simple chemical apparatus which would demonstrate beyond peradventure a principle within the physical body which has never been scientifically accounted for since the day of its first discovery. When it is ultimately rediscovered by orthodox means, the last thing anyone will think of calling it is the "astral body."

But the time is not ripe. We would be the last in the world to wish the above skeptics convinced. The results might be tragic in the extreme for both themselves and their followers. Popular misapprehension to the contrary, true Theosophy has never encouraged experimentation along these lines; its advent last century was forced as much as anything by the premature rediscovery of the astral, misnamed "spiritual" realms. It is still one of the major objects of Theosophy to explain these things, and in explaining them to turn the public away from an unhealthy and dangerous experimental interest in them. Materialistic scientists, convinced without understanding, would forthwith become—as some of them *have* become—the very bellwethers on the pathway of spiritual and mental disaster.

"Is This Reincarnation?"

Such is a headline of the Sunday *Mirror*, New York, December 8, 1935, with the following observation:

> China, 300 years ago, must have been under the dominance of a War Lord, who, it seems, was the very image of Benito Mussolini, dictator of modern Italy.
>
> For now, there has been unearthed a little Chinese figure carved in wood and covered with gilt lacquer which is more than three centuries old, dating back to a Ming period.

A photograph of the figure is compared with that of Mussolini. "Even to the upraised hand of the statue, seemingly extended in an open-handed Fascist salute, and the stern prominent features of the faces. The likeness is startling." Then it is stated:

Count S. Colonna Walewski, a student of the occult and discoverer of the Chinese figure, believes that Mussolini is a reincarnation of the War Lord who posed for the ancient statue. According to the followers of the theory of reincarnation, as explained by Count Walewski, the personalities of ancient leaders, who played an important part in the working out of the destinies of their clans and nations and races, are born again and again in other men who also are destined to play the roles of leaders.

In this manner, Count Walewski, who is also a disciple of Zoroaster, believes that the personality of the ancient Chinese War Lord, whose image has been preserved in the gilded figure, upon this war lord's death, traveled in space, and, after 300 years of various reincarnations, finally settled in the earthly body of Il Duce. And, regardless of your beliefs on the subject, you'll have to admit that the figure looks like Mussolini.

LIFE AND REBIRTH

A contributor to the New York *Sun,* October 29, 1935, has submitted these few lines on *Autumn* that might well catch the eye of any thoughtful person:

Why should we look upon the falling leaves
As dying things?
They do but go to be reborn in spring.
Why should we look upon approaching death
With fear and dread?
'Tis but the door that leads us to rebirth.

Of course, different peoples with varying ideas will read as various meanings into the lines. Some Christians might take the idea of rebirth as meaning simply rebirth into the heaven world, whatever that may be in their conception. However that may be, the Theosophist knows that the cycle must complete itself and that death is therefore the door that leads to rebirth on earth until the great journey of the Soul and the purpose of life is fulfilled. " 'Tis but the door that leads us to rebirth"—just that and no more. Those who have that perspective will make all the more of life in every possible constructive way, knowing it is in life the great purpose may be fulfilled.

PHILOSOPHY AND LIFE

Says the *Literary Digest* for December 7, 1935 on "Oral Reading: Self-Developer":

"If you have to be transfixed on paper, why not interview

yourself?" suggests Grenville Kleiser in the December *American Author*. "There are obvious advantages about a self-interview. You can choose an opportune time; deliberately assemble your ideas, commit them to paper, and subject them to rigorous revision.

. . . many people make the same error in assuming that knowledge of English and the ability to write and speak it clearly and effectively is a matter solely for literary men. No view could be more narrow or mistaken. . . . The more a man reads and the better he chooses his books, the more sound and ripe will his philosophy of life become; hence he will be the better fitted to carry on his vocation, whatever it may be.

Learning From Children

Observing the "Child in His Own World," Charles G. Muller writes in *Scribner's Magazine*:

"Their juvenile universe is a simple wholesome place. They guard it . . . from all who do not approach with friendly understanding. And faults of sophistication which grown-ups think they see in children, are, for the most part, distorted imaginings of adults who seek unsympathetically to encroach on this juvenile world.

"Relishing life with such zest, being capable of so much that is fine, asking only that their naive juvenile interests be honestly played up to—what a break boys and girls get from critical adults at home, in school, in story-books, over the radio, and in films! . . .

"The simple virtues of bravery, loyalty, and fair play are what boys and girls look for.

"Given intelligent guidance in handling their own problems in their own way, boys and girls will make a fine job of living."

Deep Sleep

A wholesome observation on "Sleep: Quality vs. Quantity" is noted by W. E. Farbstein in the December *American Magazine*:

"A series of observations in Germany demonstrates that the *quality* of sleep is all important. It was shown that a deep sleep of six hours is more refreshing than a shallow sleep of eight . . . . "

Such observations are made by countless thousands of people in every age in every clime. The very expressions "deep sleep" and "shallow sleep" are suggestive of the states and planes of human life in which the Soul lives and through which "conscious-

ness pierces up and down." If the teachings of Theosophy on the subject were more carefully and widely studied and applied, more would be learned how to "take refuge in the Self" and from that citadel of knowledge, strength and power, see and live a life to better purpose.

"SWAYED BY PROPAGANDA"

In the *New York Times* for October 1, 1935, there appeared a short news item with the above caption, bringing out that in the majority of cases people are influenced by known personalities rather than by what they say. Thus, when a reputation is already established, his words are more readily harkened to and more favorably received, than if the same words were said by another not so well esteemed. To illustrate, the following quotation was given:

> "Capital is the fruit of labor and could never have existed if labor had not first existed."

When asked who wrote this, Lenin or Lincoln, 35 percent of the group with which Columbia was experimenting said Lenin, and their reaction to the statement was not favorable. Two weeks later they were told that the statement was written by Lincoln, and, after hearing that, they were much more favorable disposed to the idea expressed.

There is a lesson in this which all students of Theosophy would do well to think about—to seek the truth in all things. Theosophy gives the unvarying, eternal basis by which one can determine for himself what is true and what is not. The Three Fundamentals constitute this faultless measuring rod. What matters it who said what, who is the authority! Take the philosophy of Theosophy and check the utterances of all men by it. Discard all that is of a personal nature, and keep as true only that which is impersonal, that which seeks only the good of all. For the philosophy of Theosophy as taught by all the great teachers, is not dependent upon a teacher; these truths will become *self-evident* as they are studied from an impersonal basis, and we can be, as we must, our own authority.